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No. 35

FOREIGN TELEGRAMS.

London, August 22.

A remarkable conflict has arisen between New South Wales and the Commonwealth Governments owing to the former with police seizing in Sydney a quantity of wire netting consigned to it without paying the new duty in spite of the protests of the Commonwealth customs authorities.

Sir William Lyne has wired to the New South Wales Premier, the Hon. J. H. Carruthers, hoping that he will not persist in an illegality of which the consequences would be serious.

Mr. Carruthers replied: I shall continue to act under the law laid down by the Supreme Court of New South Wales.

A telegram from Sydney states that the police attempted to make a second raid on a vessel which landed wire netting.

A hundred Commonwealth officers prevented them.

Sir W. Lyne threatens to arrest the Premier, Mr. Carruthers, who is liable to five years' imprisonment under the Customs Act.

At a Cabinet Council in Madrid the Premier stated that no reinforcements would be sent to Casa Blanca where the troops had been ordered to remain in the town simply on police duty.

It is believed that Maley Hafid has declined the Sultanate and remains faithful to his brother.

A telegram from Casa Blanca dated the 21st instant says that a large force of mounted Arabs charged the French force this morning, riding nearly two miles in close formation under a heavy fire from land and sea and getting within four hundred yards before being compelled to retire.

Britain and America have agreed on a *modus vivendi* for the coming fishing season and meanwhile to submit the treaty of 1818 to arbitration at The Hague.

The attitude of Newfoundland is uncertain.

London, August 21.

The Transvaal Council has adopted the proposal to present the Cullinan diamond to King Edward by seven votes to five.

London August 22.

The Transvaal Government is about to discharge 1,202 employees owing to retrenchments.

London August 21.

The House of Commons sat until 8th in the morning discussing Scottish and Irish measures and passing the Transvaal Loan Guarantee Bill through committee.

This is the second successive all night sitting.

London, August 22.

The German Empress slipped and fell at Wilhelmshoehe yesterday and injured a blood vessel in the left leg and is obliged to take a long rest.

London, August 23.

The House of Commons has approved the Indian Budget and the renewal of the Peninsular and Oriental Steam Navigation Company's mail contract by 93 votes to 19.

The French casualties during the action on August 21st were

one killed and four wounded, including one officer.

The French, since the fighting, have been reconnoitring the environs of Casa Blanca and have found that the Moors have practically disappeared.

Many dead horses were found but the bodies of the men killed had been carried off; the Moors risking their lives under heavy fire recovered their dead.

The newspapers in Melbourne and Sydney are unanimous in condemning the action of Mr. Carruthers, the Prime Minister of New South Wales.

The King of Rumania has granted an amnesty to eight thousand prisoners sentenced during the late revolt.

London, August 24.

All available troops in Tangier have been sent to reinforce the Moorish army which has been recently sharply defeated by the Hkmas tribesmen.

London, August 25.

Reuters correspondent at Casa Blanca telegraphs that the Spanish troops have left the town to find a suitable camp and will not return to Casa Blanca but will continue to co-operate with the French.

Further French reinforcements and supplies have arrived.

London, August 24.

The Vienna *Politische Correspondent* is authorized to make a statement that the recent royal meetings and the conversation between King Edward and M. Clemenceau at Marienbad have effected a harmonious European agreement. The general wish for peace has never before found such imposing expression.

In the House of Lords Lord Fitzmaurice stated that the Government had not yet heard that China had formally assented to the American proposal for an international conference on the opium trade. Therefore they had appointed no representative.

Russia and Japan have decided to raise their respective Legations to the status of Embassies.

A Bill dealing with the matter will be introduced at the opening of the new Duma.

A telegram from Oyster Bay states that a conference between President Roosevelt and the naval officials has decided on the details of a visit of sixteen battleships to the Pacific in December.

London, August 25.

A telegram from Constantinople states that the Turco-Persian frontier dispute threatens to become grave; Turkey repudiating the Persian claims and declaring that the whole of the occupied territory is properly Turkish.

The Kurds are maltreating the Persian inhabitants.

A crowd in Dalkey, county Dublin, tore down the Union Jacks which were hoisted over the Town Hall in honour of the visit of the Atlantic Fleet and threw them into the harbour.

The Bordeaux-Paris express collided with a goods train at Contras.

Seven people were killed and thirty injured.

A telegram from Tokio states that floods in Central Japan are the heaviest for years.

Trains are interrupted and villages submerged.



EDITORIAL NOTES.

The following statement of the views of the late President of Chicago University ought to help many young men who regard infidelity as fashionable and learned:

IS INFIDELITY INCREASING IN THE COLLEGES?

President William R. Harper, of the University of Chicago, ought certainly to be well qualified to answer this question. He writes:

"What is the situation to-day? Is it true that there has been a remarkable decrease in the actual teaching of Christian truth, while a large and growing emphasis has been placed upon the teaching of branches altogether devoid of religious character? Yes. It is true that of the students who enter college very few indeed look forward to Christian service of any kind, the larger number having as a matter of fact, only the slightest possible interest in religious matters? Yes. Is it also true that many college men who might otherwise enter the ministry turn aside to teaching, or to business, or perhaps to some other line of work because of the influence of the purely technical instruction given in the colleges? Yes. Is it certainly a fact that many men and women who entered college as Christian workers in their home churches take little or no active part in church life after they have completed their college work? Yes.

"If, now, all this is true, or even half of it, one need not be surprised to find the feeling frequently expressed throughout the religious world that college education is tending to decrease Christian faith, and that institutions founded and conducted for distinctly Christian ends are, in fact, educating their students away from the church. In a word, that religious infidelity is increasing in our colleges. Is this conclusion to be accepted? I answer: Yes, and no."

Two tendencies, continues President Harper, are constantly discernible. The first is that many men and women in their college life grow careless about religious matters and in some cases actually give up, or think that they give up, Christianity. To this class must be added those who, in the course of their college studies, are led to question the truth of the teaching received in early years from teacher, parent, or pastor. Says President Harper.

"The scientific attitude of mind cultivated in most colleges as well as universities distinctly opposes the acceptance of truth on the basis of another person's authority. The college student passes through an evolution both intellectual and moral. He is taught to question everything. He is brought into contact with men who are investigating problems in every line of thought supposed by the rank and file of humanity to be settled, or problems

of the very existence of which the ordinary man is wholly ignorant.

"This same questioning attitude will inevitably include matters of religion. Difficulties are certain to arise, unless during this period the young man or woman is not brought under proper and appreciative influences; and unless the right kind of assistance is given, skepticism is very liable to pass over into infidelity. The question of miracles, which to many minds presents no difficulty, to the young man or woman under the influence of scientific study becomes a matter of very serious importance. Unless such students are helped to see the true relation of the Biblical narratives to Christianity, it is almost an invariable rule that they pass through a period of great religious depression and uncertainty, which in some cases results in either religious indifference or a half-cynical contempt for the teachings of the church."

The second tendency is bound up in the attitude of those college students who are endeavoring to discriminate between what they regard as the essential and the unessential elements of religion. President Harper writes on this point:

"In separating the two elements of religious faith, the college student is almost certain to include among those elements which he judges to be unessential matters which many persons deem essential. From the point of view, therefore, of such persons, these college men are infidels. But after all such a charge is too sweeping in most cases. That ebullition of omniscience which marks all college students at some time in their career hardly demands so severe a term. The influence of scientific study is on the whole not unsettling, but constructive. If men believe fewer things, they believe fundamental things more intensely. If they question, it is that they may find answers, and finding answers they go on to even larger truths."

President Harper grants that there are certain evils in the present situation, and he would meet them by special remedies, such as: (1) better training in the early years of school life; (2) stronger preaching during the college years; and (3) specific teaching of a definite character, adapted to individual needs and necessities. He thinks, however, that on the whole the outlook is full of encouragement. We quote, in conclusion:

"A comparison of the religious condition of the older colleges to-day with that of the same institutions fifty years ago will show indubitably that there is in them to-day far more sturdy belief in fundamentals of the Christian religion. Farther than this, there is to be found to-day religious interests in our colleges which is absolutely unparalleled. It is not only that Young Men's Christian Associations and Young Women's Associations are more prosperous and more influential than ever before, but the colleges themselves are awakening to their responsibilities to care

for the religious establishment of Bible ships especially the outgoing settlements; under the discipline may be less God and the men who are there is no dents to adding them at in human life eated man w

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for the religious life of their students. Everywhere we see the establishment of chairs for Biblical instruction; the formation of Bible departments; the institution of preacher-ships especially adapted to the needs of the college mind; the outgoing of the earnest life of the students of college settlements; great conventions of college men and women under the direction of religious leaders.....Our colleges may be less determined to support some peculiar view of God and theology, but they are producing men and women who are not content to live in a universe in which there is no God. If education tends to lead college students to adopt the shorter form of every creed, it is teaching them at the same time that religion is an elemental fact in human life, and that no man can be a thoroughly educated man who does not know the fear of the Lord."

TRAVELERS.

"And thus we passed into a new and hitherto undiscovered country," says an old explorer. He had traveled throughout many lands. He had met with many and varied experiences. His life had been spared on more than one occasion. He had known toil and trouble, distress and sometimes want; yet through all the web of his life had run a thread of joy, always visible, sometimes sparkling brilliantly—pure joy because he was living and doing things. The "hitherto undiscovered country" had no terrors for him. From its threshold he peered eagerly within. There were unfamiliar things to be seen. There were new forces to be met. There were probable defeats. There was toil and there was sorrow hidden beyond these boundaries. Yet he pressed on, eager and ardent, for there were things worthy of accomplishment that would bring joy.

Within a few days travelers along life's road will have entered, as explorers upon a new and hitherto undiscovered country. The near side of its boundary will probably show nothing unexpected or startling; the farther shore is hidden in mists and obscurity. There will be many and varied experiences, both of pleasure or of sorrow. "None has ever passed this way before," and to him, in whom the joy of living and doing things is keen and strong, there will be freshness and delight in entering upon the New Year. It is full of possibilities and opportunities and he presses eagerly forward.

To the Christian traveler both opportunities and possibilities come from the hand of God. If business prospers one is to contribute more freely toward the uplifting of Christ's Kingdom. If open gates confront one, he is to step through in the name of the Lord. He is to

reach after the unsaved with prayer, with tact and with sympathy, but always with speed, knowing that the time is short. He is to help the down-trodden, comfort the afflicted and do good unto all men, as the Lord places opportunity before him. To be permitted to work for God should be regarded by all who cross the threshold of the coming year as but another evidence of his love toward us. We have fallen into error, we have committed mistakes, we have neglected our duty. Now we have a chance to correct these failures. This general time of making good resolutions, therefore, should not pass unheeded by those who, conscious of their neglected past, would do better in the future.

Between us and the knowledge of what may befall us in the new year, God hangs a veil. If these possibilities are to be joyful, then will the surprise make them the sweeter. If they are to be grievous, God's mercy withholds this from us. But whatever happens to the Christian, he may rest secure, comforted in the thought that all things work together for good to them that love God.

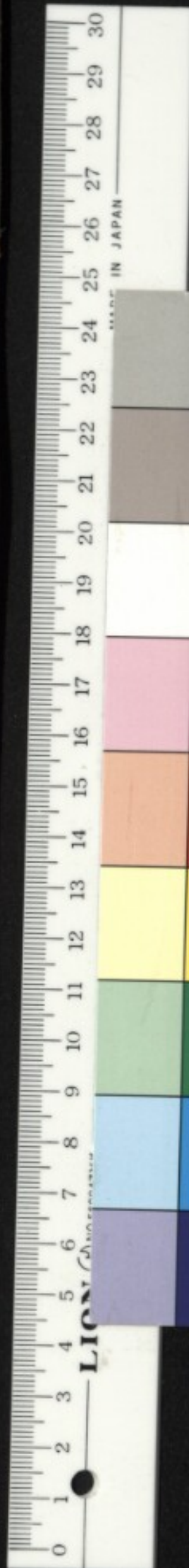
Field-Marshal Oyama of the Japanese Army is not himself yet a Christian, but his wife and daughter are, and we can earnestly hope for the result of their great influence and example. After the great battle of Mukden General Oyama gave £100 to the United Free Church Hospital in the city which did such splendid work among the wounded of both sides. General Kuroki and Oku, the heroes of many fights, from the Yalu to Sakhalin, are both Christians. When shall we have our Indian Christian Soldiers?

We search the world for truth, we cull
The good, the pure, the beautiful,
From graven stone and written scroll,
From all flower-fields of the soul;
And weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the book our mothers read.

—Whittier.

The Church does not amount to much, did you remark? Well, take away from society the ideals, the motives, the restraints and the inspirations which radiate from the Church, and what has society left?

A man who would have God's guidance must be willing to make spiritual things his main business.



CAPT. MAHAN'S APPEAL FOR A REVIVAL OF "PERSONAL RELIGION."

At a recent meeting of the Church Club, of New York, a paper on "The Apparent Decadence of the Church's Influence" was read by Captain Alfred T. Mahan of the United States navy. His address, which proved to be a trenchant criticism of prevailing religious tendencies, has aroused unusual interest, and is reprinted in full in *The Churchman*.

Why is it, he asks at the outset, that church-membership seems to be standing still; that there is a lack of candidates for the ministry; that the Christian influence, as a whole, is so "languid and defective"? His answer is:

"In my judgment, the church of to-day, laity and clergy, have made the capital mistake in generalship of reversing the two great commandments of the law; the two fundamental principles of her war, established by Christ himself. Practically, as I observe, the laity hold, and the clergy teach, that the first and great commandment is 'Thou shalt love thy neighbor as thyself.' Incidentally thereto, it is admitted, 'Thou shouldest love the Lord thy God.' It is of course too egregious an absurdity openly to call that the second commandment. It is simply quietly relegated to a secondary place.

"You may perhaps dispute this deduction as a matter of fact, or may remind me of St. John's words, 'He who loveth not his brother whom he hath seen, can not love God whom he hath not seen.' It is evident, however, on reflection, that St. John is in no sense inverting our Lord's order. He simply appeals to evidence. This man says that he loves God. Very well, where is the proof of it? Does he love his brother? If not, certainly does not love God, for the love of the brethren is the sure, inevitable fruit of loving God. In fact the whole missionary spirit, and much that is not narrowly missionary, involves love for brethren whom we have no more seen than we have seen God. The love of God is the one sure motive and source of the love for man."

Is it not a fact, continues Captain Mahan, that within the last thirty years the church has been teaching that a "man's personal piety is of small consequence, alongside of his external benevolent activities"? Has not the church come to stand, consciously or unconsciously, for the idea that "external activities, outward benevolence, are not merely the fruit of Christian life, but the Christian life itself"? We quote further:

"Is not the judgment of the world expressed, and is it not a true judgment, in the words of indifferent contempt for a man who is trying to save his own soul—his miserable soul, as I have sometimes read? And yet what is a man's soul? It is the one thing inexpressibly dear to God, for which, if there had been but one, He was content to give His Son, and this He has intrusted to the man as his own

particular charge; I do not say his only charge, but the one clearly and solely committed to him to make the most of. It is talent which he is to multiply by diligent care; not that he may delight in it himself, but that he may present it to God through Jesus Christ.....Because care of one's own soul, by internal effort and discipline, seemed selfish, men have rushed to the extreme of finding in external action, in organized benevolence, in philanthropic effort, in the love of the neighbor—and particularly of the neighbor's body, for the neighbor's soul was naturally of not more account than one's own—not merely the fruit of Christian life, but the Christian life itself. That the kingdom of God is within you, an individual matter primarily and in essence, and only in consequence, and incidentally external, as all activity is but a manifestation of life, and not life itself—all this was forgotten. This I conceive to be the state of the church now. I mean as an organization; for I doubt not the multitudes of earnest cultivators of their own souls for the glory of God—perfecting holiness, as St. Paul says, in the fear of the Lord."

There is only one remedy, declares Captain Mahan, and that is the restoration of "personal religion"—"the direct relation of the individual soul to God—to that primary place in the Christian scheme which it has momentarily lost." We quote, in conclusion:

"Within this generation there has been given much vogue to a secular phrase, the prevalence of which seems so indicative of the temper of the day as to point just where the sagacious Christian warrior, crafty as St. Paul was to seize opportunity and capture men with guile for Jesus Christ, may lay hold upon men's hearts and minds. Self-culture, we have all heard much of it; sweetness and light, and all the rest of it. No new thing; the Stoics cultivated themselves, their personality, that they might reach self-sufficiency, which, being attained, could be presented to themselves in the form of self-contentment. Let this human conception receive consecration. What is self-culture, but deliverance from evil unto good—salvation from sin? And who shall thus save his people? Who but Jesus Christ? And what is Personal Religion but the co-operation of man's will with the power of Jesus Christ, that man's soul, man's whole being, may be saved; not for his own profit chiefly, but that he may lay it, thus redeemed, thus exalted, at the feet of him who loved him and gave himself for him."

Captain Mahan's address is warmly commended by several of the religious papers. The *Chicago Interior* (Presb.) says:

"The remarks of Captain A.T. Mahan, the famous authority on naval history, when speaking before the Church Club of New York to the topic 'Personal Religion,' appeal to *The Interior* as of very significant import by way of indexing these times. It means a great deal that an American citizen so typical of his contemporaries and so promi-

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ment among them, should consent to talk publicly of such a specific and soul-searching religious theme. There has been an enormous amount of 'glittering generality' in the religious utterances of our public men, and we like to see here a token that all this vague and airy nothingness must go from the lay sermons of the times as it has already been in large part expunged from the speeches of the political stump. We put still more meaning, however, into Captain Mahan's choice of a line of thought. The cue for years with laymen standing before what might by any turn of the phrase be called 'popular audiences,' has been to praise the religion of kindness and benevolence to fellow men. Such has also been the stock of the religion taught so generously, though spasmodically, by the secular press of the country. But Captain Mahan would not pursue that well-beaten precedent. He took occasion to declare instead that our popular religion of human brotherhood is, standing alone, no religion at all; that there must be some conscious rendering of obligation to God in order to bring into the life the essential religious element. Certainly the age needs scarcely any other teaching more than this. We have not in our modern ethics and our self-admiring altruism emphasized the second great commandment too forcefully, but we have ignored the patent fact that the second is second to the first. We have consented to call men moral, if not religious, on evidence only that they are honorable in all dealings with other men. Now it needs to be said strongly that a man's relation to his God is just as real as and more fundamental than his relation to another man, and his certificate of moral character is not filled out until it appears that he is honest and sincere in the divine relation. Captain Mahan's address marks, we trust, a return in the tide of common ethical thinking."

I brought good desires, though as yet but seeds;
Let the New Year make them blossom into deeds.

I brought joy to brighten many happy days;
Let the New Year's angel turn it into praise.

If I gave you sickness, if I brought you care,
Let him make one patience, and other prayer.

Where I brought you sorrow, through his care, at length,
It may rise triumphant into future strength.

If I brought you plenty, all Wealth's bounteous charms,
Shall not the new angel turn them into alms?

I gave health and leisure, skill to dream and plan;
Let him make them nobler,—work for God and man.

If I broke your idols, showed you they were dust,
Let him turn the knowledge into heavenly trust.

If I brought temptation, let sin die away
Into boundless pity for all hearts that stray.

If your list of errors dark and long appears,
Let this new-born monarch melt them into tears.

May you hold this angel dearer than the last,—
So I bless his future, while he crowns my past.

SIR ROBIN THE BOLD

A TRUE STORY.

I am going to tell my young friends a story about a robin redbreast. The tale was told to me by an English lady, who saw the bird with her own eyes, and knows that every word is true.

In the busiest part of the town of Coventry, in England, at the corner of two streets where electric cars are running, and people are passing to and fro the whole day long, there is a large confectioner's shop. One cold morning last November, my friend was just about to enter this shop, when, to her great surprise, she saw a robin come flying down from a housetop opposite, pick its way between the people who were crowding the sidewalk, hop cheerfully up the doorstep of the shop, and disappear within. Of course she supposed it was a pet bird, but when she followed Sir Robin inside the shop, the people told her they had never seen the bird before!

There he was, however, apparently quite at home, and happy as a prince, feasting on the abundant crumbs to be had for the taking. Customers coming and going didn't seem to disturb him in the least; it was as if he had taken a good view of the shop from his housetop before he came in, and so knew exactly what to expect.

When he had finished his meal he made his way from shelf to shelf, till he found a dressing-room to his taste. Then, after preening his feathers, and showing off his rich-colored little self to the best advantage (as all bipeds, feathered or unfeathered, are wont to do), Sir Robin proved his good breeding by paying for his entertainment with a song. My friend left him singing away and everybody listening.

About a week later she called at the confectioner's again, and there was Robin, large as life, bolder and more at home than ever! He would take his bath quite fearlessly in a saucer of water which was placed for him every morning on the floor. He hopped about the shelves all day, picking up the crumbs he liked best (for, of course, in such a place he had quite a choice), and even at night he remained in the shop. One of the girls told my friend she had tried to see if she could get him out, one night, but he refused to go. It really looked as if Sir Robin had determined to spend the winter in his snug quarters.



So famous did he become, that the Coventry newspapers talked about him and his curious ways, and there is no knowing how much extra business he might have brought to that shop (for, of course, everybody in the town wanted to see him) if it hadn't been for an enemy in the camp. This enemy was the confectioner's cat. When Sir Robin first stepped upon the stage, she had not welcomed him very warmly—in fact, there had been some little unpleasantness between them. But afterwards, Puss seemed to understand that, whatever her own private feelings might be, she and Robin were expected to be friends—or, at all events, to keep the peace.

Robin, for his part, was quite willing to have it so, and placed full confidence in Puss's good faith. For knowing as he was, he didn't know how crafty a cat can be. And so it came about that, exactly two weeks from the day that Robin entered the confectioner's shop, Puss had the meal she had set her treacherous heart on!

Poor, plucky, trusting Sir Robin! That was a sad, sad ending to his little tale! Arnot Obester, in *The Churchman*.

In a recent report on the heat produced by the new metal radium, Messrs. Curie and Laborde assert, according to the *Revue Scientifique* (April 4), that its quantity is too large to be explained by ordinary chemical change. "If we seek the origin of this heat in an internal transformation, this transformation must be of a more profound nature, and must be due to a modification in the atom itself. Nevertheless such a change, if it exist, take place with great slowness. The properties of radium do not show noticeable variations in several years, and M. Demarcan has observed no difference in the spectrum of a specimen of radium chlorid at intervals of five months..... This, however, is not the only hypothesis compatible with the continuous emission of heat by radium. It may also be explained by supposing that the radium utilizes an exterior energy of unknown source."—*Translation made for The Literary Digest*.

"READERS in the history of astronomy will remember," says Prof. W. W. Payne in *Popular Astronomy*, "that more than one hundred years ago Sir William Herschel thought, on account of his knowledge of the proper motions of the stars, that the sun and all the planets with it were moving in a straight line toward the constellation of Hercules. This wonderful conclusion has been spoken of by modern astronomers as 'one of the shrewd guesses for which Herschel was justly famous.' This was mainly so because he had really so few data from which to derive such a stupendous result. Since that time astronomers have been at work trying to measure the distances of some of the stars and the velocities with which they move in line of sight and in direction at right angles to it, so that information concerning the correctness of Herschel's guess

has been much improved, and it all tends to show that he was not far wrong in this early conclusion; still, later solutions are not entirely satisfactory, for there is an outstanding uncertainty regarding the point toward which our solar system is moving of at least 10° or 15° ." This point is to be settled, it is hoped, by the expedition sent to the southern hemisphere at the expense of Mr. D. O. Mills.

CHINA'S ANTI-OPIMUM MOVEMENT.

No lagging is evident in the official crusade against opium in China. In some of the provinces, reports say, the opium dens are already being ruthlessly closed, while the general movement will be strengthened by an imperial decree and a central department will be formed to deal with the enforcement of the edict. Plans are being made to offset the loss of income, which in the event of total suppression would represent over \$7,000,000 annually, and this task is made easier by the specially satisfactory condition of the government finances. In pursuance of the general scheme of opium restriction, proposals have been made to the British government bearing principally upon the importation of Indian opium. No complete and lasting reform in China is possible without the co-operation of England both as to India and in connection with the ports of Hongkong and Shanghai. In the Philippines a law will go into effect a year hence prohibiting the importation or sale of the drug except for medicinal purposes.

Speak truly, and each word of thine

Shall be a fruitful seed;

Live truly, and thy life shall be

A great and noble creed.

"Or those eighteen upon whom the tower in Siloam fell and killed them, think ye that they were sinners above all the men that dwell in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish."

"Remember Jesus Christ" is a rule of life so complete that you can not find any circumstance or condition of life that can elude its satisfactory reach.

—Robert E. Speer.

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